

Introduction to Practice

A lot has been written about alchemy over the centuries. The information is generally from the pens of scholars and not the actual alchemists themselves. This has led to a lot of misunderstanding concerning the art and science of alchemy.

On the one hand alchemy has been portrayed as a purely materialistic science bent on producing the Philosophers Stone and the Elixir of immortal life. This has caused many to hold alchemy in disdain. And why not? The history of alchemy is replete with individuals who in their quest for wealth have forsaken their humanity, family, and God. With such moral carnage lying at its feet, is it any wonder that many of the writers who chronicle alchemy say the only good to have come from the art, is its birth of our present day chemistry.

The second school of thought concerning alchemy is that it is a purely spiritual pursuit. The descriptions given in the old manuscripts about the changes of the matter are just allegories for the changes that occur in the soul of the spiritual alchemist. We are told that it was necessary for erstwhile alchemist to mask their writings in pseudo chemical garb because their spiritual views were considered heresy in their day.

After more than 2 decades in the study of and actual practice of spiritual and laboratory alchemy I can speak about alchemy with the authoritative voice of experience. Mind you I am not a master in alchemy but that which I have proven in meditation and the laboratory testifies of the double validity of the royal art and science.

Let me say here and now that alchemy is not the refuge of eccentric old men domiciled in musty basements and sweaty garrets. While it is true that alchemist do seek the Philosophers Stone and Elixir of immortal life. The reasons for acquiring these substances does not lie in the motivation many would suspect. Alchemy in truth is the search for the QUINTESSENCE. It is all about isolating the vital principle of life itself. Isolating it so that it can be condensed purified, and manipulated to conform to the artist will. A will --mind you-- that has of its own accord has decided to become a conscious servant for the One Will and follow that Will unerringly, to the best of its capabilities. Herein we see the motivation for all of the alchemist actions and pursuits. For nature influenced by the Divine Will has ordained that all creation is to move inexorably towards perfection. Alchemy is nothing more than realizing the perfection of life. Hence the work of the alchemist is the work of Nature. The seemingly miraculous transmutations of base metals into gold and the inordinate extension of life are nothing more than a reaffirmation of the edicts of the Divine Will. These feats show only that the alchemist mastered the school of nature as taught to him by Nature, that he has traversed and controls the spheres and elements of his inner being. Thus enabling him to partake of his birthright as a God-Man/Woman and exercise stewardship over the outer worlds.

In order to accomplish his trek on the road to perfection the alchemist makes use of what is known as medicines of the soul. These specially prepared products work on the spiritual centers of the human body, stimulating their development, and thereby accelerating the spiritual evolutionary progress of the alchemist.

The Magic of Air: Light and air are the fundamental food sources for all life on this planet. The air carries within it the vital charge that animates all life on this planet. Plants do not necessarily need soil to grow. Hydroponics and aeroponic indoor or outdoor soil-less growing systems have shown this. Plants like the rest of life on earth receive a nutritional quotient from the air. Breathing is not just respiration it is also an act of eating. It is important that the initiate pay careful attention to their breathing. We must always charge our systems with the vital life force through deep breathing techniques. In all these exercises we must remember that the path is one of the breath and of the blood. This is often underestimated by students who practice metaphysical exercises. A lot of damage can be done to novice students trying exotic breathing exercises. I have tried many but the most simplest that I have found is this:

Sit down in a straight backed chair, your arms resting lightly on your legs, feet on the floor, legs uncrossed. Keep your back, neck and head in a straight line. Exhale through your nose without making a sound, true occult breathing should be practically inaudible. For example, take several deep breaths prior to the actual visualization exercise. Each breath should be as deep as possible without exertion and should be held as long as it is comfortable only. Give free play to your abdominal muscles, letting them relax, and allow the atmospheric pressure to pull in your air. The muscles just below your ribs will be doing most of the work. Remember you do not have to pull in the air, your lungs will fill with air if you have done the exercise properly. You can tell that you are doing it correctly if you feel an expansion in the small of your back, sides and front of your body. Breathing should always be through the nose and exhalation through the mouth. By several breaths we may say seven, this is ample enough if done deeply and slowly. Some may go as far as twelve. During the concentration and the visualization, deep breaths may also be exercised as one feels need for to keep the vital fire burning.

Air can be impregnated with color, and mental images of the alchemist's heart's desire. Not only will this air carry the fiery oxygen element into our lungs and all the cells of our body, it will also vitalize the astral matrix we form of our heart's desire in our mind. You should begin with doing four breaths like this daily, once in the morning, once at noon, and once more before going to bed. This exercise will be used extensively throughout our practice.

You may also take this breathing a step further by doing what is called pore breathing. To do this you need to get a brush (the type used in the shower to wash your back is good) and vigorously brush your entire body. This will help to exfoliate any dead skin and stimulate the pores of your body to open. We will use this type of breathing in the practice section when we learn to charge the different parts of the body with the electrical and magnetical fluids.

The Magic of Water: Water is an indispensable item in our everyday lives. We use it for drinking, washing, cooking, cleaning, to make electricity and more. Water though is much more important than this. Water to a Hermetic Scientist is a perfect metaphor for the congealing of spirit into matter. The water cycle repeatedly shows this miracle to those who would open their eyes. Water on the surface of the earth is heated and turns to a gaseous vapor, and ascends into the atmosphere. Once there it cools and collects to form clouds, to finally fall to earth again as water or when really cold in the solid form as snow

or ice. The Hermetic scientist knows that water is also capable of being magnetized in a magical fashion. That is water is capable of holding onto etheric charges is quite well, as long as its temperature stays within 39° F - 65° F. From 70° F - 97° F water loses its ability to hold an etheric charge. We will also use the spiritual properties of water extensively in our work. When water has reached a temperature that is too high to allow it to hold onto a magnetic charge, it may be impregnated with the Hermetic Scientist desire through force of will.

The Magic of Food: When we eat physical food our bodies transmute it into the very flesh, blood and bones of our physical being. Not only this, the food we eat supplies our brains with the energy it needs for making the astral matrix of our heart's desire, indeed its very pre-matter. If what nature has produced in the cow or lettuce is able to do this, how much more that which was designed with conscious-intent to capture, purify, and increase the formative forces themselves? The alchemical medicines of the soul used in the work of this book should be viewed as spiritual food. The vital energy they release into our bodies is of a far superior nature, because of its refinement by art, to that found in meat or vegetables. At least one meal a day should be eaten with conscious-intent. The food should be impregnated with the heart's desire of the alchemist. The food should be eaten with the expressed intent that the food being consumed supply the energy and raw materials needed to make our desire manifest. The alchemical products used during the day should be seen, as supplying the higher vibratory energy needed to hasten this process, they are indeed a spiritual Eucharist.

Everyone is put here to accomplish certain task and learn specific lessons. Only your Inner Master knows what exactly these lessons and task are. Every person on the planet is an alchemist in the sense that he or she is striving to bring into fruition and then perfection those things, which the Inner Master prompts them to perform.

It should be apparent by now that medicines of the soul can be used to help all persons achieve the quest set before them by their Inner master. These specially prepared alchemical substances are meant to help facilitate your inner journey. They will not do the work for you. So many people are offering quick fixes and instantaneous results in this or that new method. And as legions that have gone before you have experienced, their effectiveness leaves just as instantly. Alchemy is a life process and life takes time to bloom to perfection. Even a child prodigy that amazes everyone with whatever spectacular gift they possess must practice and work to hone and refine that which is latent within them. Even the instantaneous miracle of alchemical transmutation has behind it years of labor and experiment necessary to attain the final event. Therefore know that alchemical products will indeed speed up the process that occurs within you naturally, but these products are like seeds, you must have a field that has amply been fertilized with prior efforts in order to get any harvest.

Some words about how to use the alchemical products associated with this practice. There are a variety of products used as one climbs *The Stairway of the Sages and walks the Path of Return*. The products known as Basic-Seven are used during the Study of the *Occult Anatomy of the Body, and the Building a Body of Light* phase of the work. These are the simplest of alchemical products and prepare the

Three Essentials of one's being for the higher forces they will ultimately be using in the practice. The Basic-Seven are used in the morning preferably one hour after sunrise, place one dropper full of the Basic-Seven extract for that day, into a glass of wine, or distilled, or spring water and drink it down. Each day of the week you are to repeat this exercise with the appropriate alchemical product for that day.

There are also seven separate alchemical tinctures and essences one again for each day of the week. The use of these products is somewhat different though. The alchemical tinctures are used as you did the alchemical extract. That is each day of the week, you are to take the tincture corresponding to that day and place **7 drops only** into a glass of wine, or distilled, or spring water. The Tinctures are used during the hearts desire ritual. These tincture's are used during the *Hearts Desire work*.

The alchemical essences are used in a completely different manner as only one of the seven alchemical essences is used during the week on the day associated with the essence, again only 7 drops are used. The essence used will correspond to the Sephiroth the practitioner happens to be working on. Generally speaking each of these types of practices last for 12 months. These products are used with the chapters on the Seven Stages of Spiritual Unfoldment.

Initiations are cyclic occurrences in our lives. None of us ever stops being initiated into life and its mysteries. There are even higher experiences that can be obtained by using the white and red herbal stones, or the alchemical oils of metals within the paradigm of the 7-stages of spiritual unfoldment.

Herbal Crystals™ are used during the *Building Body of Light work*. They are also used as concentrated personalized dynamos that augment the work in any of the practices outlined in this book. They can be made specifically for the individual and are an excellent means of helping to harness energies shown in your natal chart.

Pulse Stones™ are a means of personalizing the energy found in the alchemical essences and Resurrection Tincture™ used in the 7-Stages of spiritual unfoldment work of this book. Pulse Stones™ allow us to capture and imprint your energy signature into the highly evolved alchemical essences and Resurrection Tincture™ making them truly individualized and unique for your inner work. For more information about any of these products please write to jr3@spagyria.com Invariably the reader will wonder how they can obtain such products. There are two ways. The reader who is interested can make them for themselves. Complete instructions on how to do this can be found in my first book “The Minor Opus, First Step in Mastering the Alchemical Art”. Or the reader may elect to purchase them through us via our company by contacting Spagyria, Inc. at jr3@spagyria.com or calling 914-328-6329, or writing to 83 Sky Meadow Place White Plains, New York 10607.

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